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# **MILLENNIAL STAR**

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## AMMON'S HARVEST SONG

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**“A**nd now, these are the words of Ammon to his brethren: . . . how great reason have we to rejoice . . . Behold, the field was ripe, and blessed are ye, for ye did thrust in the sickle, and did reap with all your might, yea, all day long did ye labour; and behold the number of your sheaves!

. . . Yea, they shall not be beaten down by the storm at the last day . . . but when the storm cometh they shall be gathered together in their place, that the storm cannot penetrate to them . . .

But behold, they are in the hands of the Lord of the harvest, and they are his; and he will raise them up at the last days . . .

Alma 26:1-14.

### An interesting story

**D**r. Marcus Bach,<sup>1</sup> associate director of the School of Religion at Iowa State University, and an author, though non-mormon, that has written accurately and brilliantly on the Restored Gospel and the history of its people, has this to say:

I learned that many people who had only a superficial knowledge about the Latter-day Saint Church contended that the faith lacked an intellectual challenge. They said that you Mormons were told what to believe and you believed it. They insisted that the Church was authoritative and supreme. My research indicated that while all this could be substantiated, it was only a half truth.

There is more permission for theological speculation in your (the Mormon's) religion than in many other institutionalised faith. Scholarly investigation and popular consideration of stated tenets are constantly going on. I have been in correspondence with a Mormon layman who, after an examination of many religions has concluded that he is "intellectually freer" within the framework of Latter-day polity. I know a Mormon businessman who says the Church gives him complete "democracy of thought." A Mormon attorney is writing and interpreting in his own way, unhampered, certain phases in the field of religious archaeology.

But what I mean by **intellectual content** is not freedom to doubt or right to investigate. I mean the application of **belief to life**. It is one thing to profess a creed. It is quite another thing to live it. My research has shown me that young men of the Mormon faith not only believe in the missionary programme of the Church, they demonstrate it. The true Mormon not only reads the Word of Wisdom, he lives it. The real Mormon is not ashamed to keep with his heart what he professes with his lips. Tenets which seem vague and fantastic to the non-mormon—baptism for the dead, progressiveness of God, celestial marriage—are understood intellectually by the genuine follower of the faith. That is what makes these beliefs vital and I think in all of this you have an interesting story to tell.<sup>2</sup>

Dr. Bach also has an interesting story to tell, for it shows that a basic point of departure in the Mormon missionary system is the force of a good example. Mormonism applied has three or four times

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the explosive force that Mormonism spoken has. Its impact on people with whom Mormons mingle is no less forceful.

We take for granted that the Lord has revealed divine truths to us; also we are fully aware that Jesus Christ is at the head of the Church, and the central-most figure of our faith. We believe in Jesus Christ with all the many ramifications of that belief—one of which is a sincere attempt to order our lives, in principle and in application, as nearly like the life of the Master as it is possible for us to do. Our hopes for eternal life in the Kingdom of Heaven are inseparably bound with the application of principles of righteousness to this earth phase of our existence. Latter-day Saints believe that the Saviour has entrusted to them the great privilege and responsibility of revealing to mankind what it means to be a true believer in Christ. The Word of Wisdom, tithing, fast offerings, keeping the Sabbath holy, exercising a Christ-like love, for example, help us in body and mind to true disciples of Jesus Christ.

We teach by contagion, not self-righteousness, for it is our charge to be so full of the Christian spirit—of faith, love, mercy, humility, and integrity—that people will feel the strength of our faith and will be attracted not repelled.

Paul teaches this idea in II Corinthians 3:2-6:

“Ye are our epistle written in our hearts, known and read of all men:

Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.

And such trust have we through Christ to God-ward:

Not that we are sufficient of ourselves to think any things as of ourselves; but our sufficiency is of God;

Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

Dr. Bach's remarks are encouraging and refreshing. We wish to be examples to all men. We hope to be explicit examples of the truthfulness of the Gospel, and to be a living testimony of its application.

Elder Willis H. Brimhall

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<sup>1</sup> Dr. Bach, associate director of the School of Religion at Iowa State, University, is a writer of religious literature that has wide acclaim in America. A chapter from his latest book, FAITH AND MY FRIENDS, has recently been reprinted by the Deseret Book Company under the title, THE MORMON. It deals with the history and the doctrines of the Church.

<sup>2</sup> Marcus Bach, *You Mormons have an Interesting Story to Tell*, Instructor, September, 1952, p. 286.

# A PHARMACIST LOOKS AT THE

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## Elder Richard E. Ostler

**T**he Word of Wisdom is the health law of the Church of Jesus Christ of Latter-day Saints. Through revelation of the Lord to Joseph Smith, the prophet, this divine law was given to the saints of the latter days on February 27th, 1833, and begins thus:

A Word of Wisdom for the benefit . . . of the saints of Zion . . . not of commandment or constraint, but by revelation and the word of wisdom, showing forth the order and will of God in the temporal salvation of all saints in the last days. Given for a principle with promise, adapted to . . . all saints, who are or can be called saints.<sup>1</sup>

It is the intention of the author in this article to review the Word of Wisdom as a pharmacist would review it, to point out (1) detrimental physiological effects on the human system produced by certain drugs warned against by the Word of Wisdom, (2) the beneficial physiological effects on the human system produced by the foods that are ordained for the use of man, (3) the rewards of health that a person may inherit as a result of faithful adherence to the divine food law embodied in the Word of Wisdom. The name, Word of Wisdom, is well suited for the purpose it is to render, for much of our strength, vitality, and capacity for righteousness depends upon the ability of our bodies and minds to develop wisdom; it is indeed a "Word of Wisdom."

This inspired document applies, in its broadest sense, to all mankind. There is no man that cannot be benefited by seeking to live in harmony with the principles set forth in the law.

We live in a day that, for profit, powerful commercial interests seek to undermine the health and happiness of great masses of people. Dangerous poisons and drugs are not controlled by law because of the powerful interests of minority groups. It is to His people, and against the evil designs of some men, that the Lord enlightens with the divine law of health.

The drugs and substances which the Word of Wisdom specifically warns us against are grouped into three main groups. These are:

1. Strong drinks (all alcoholic drinks).<sup>2</sup>
2. Tobacco.
3. Hot Drinks (tea and coffee).<sup>3</sup>

Alcohol is the waste produce of the metabolism<sup>4</sup> of certain micro-organisms, and is produced by the decomposition of sugar by these bacteria. Even the growth of the organisms is retarded and finally stopped as the alcohol concentration increases. No wise person would willingly and knowingly eat or drink the products of putrefaction, yet the lack of wisdom in the world is apparent by the amount of money mis-used in the purchase of liquor.

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The title of this article was selected by the editors to emphasize the pharmacist's point of view. It is an unusual approach to the Word of Wisdom because it is written in the analytical and critical style of a pharmacist. The pharmacist is in a position to review with accuracy the drugs which the Word of Wisdom warns against, because his work deals directly with medicine and drugs.

Elder Richard E. Ostler, a missionary in the Norwich District, is a registered pharmacist in the States of Utah and Idaho. He graduated from Idaho State College in June, 1950, and was awarded the degree of Bachelor of Science. Since that time he has practiced pharmacy in Utah for more than a year prior to his call to the mission field.

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# WORD OF WISDOM

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Alcohol is a depressant of the central nervous system (brain and spinal cord). The inebriate displays a lack of body and moral control, and the effect of the alcohol upon his system is to slow his reaction time and inhibit his motor control. Brain swelling is a characteristic reaction of the body to alcohol, and is responsible for the well-known "hangover." A fatal dose of alcohol is about 250-500 cubic centimeters, or about a pint of pure or nearly pure alcohol.

This substance in 70 per cent. concentrations is a fine external cleansing agent for the body. It is a general protoplasmic poison which affects bacterial tissue, but is not readily absorbed by the body through the skin, and therefore is a very useful disinfectant. As good as it is for the body on the outside, it is most harmful on the inside of the body. Alcohol has always been intimately associated with the ruin of men and nations of men by the use of the poisonous substance in the human body.

Tobacco is not for the body. Prudent men have recognised the true qualities of tobacco since its introduction to human-kind several centuries ago. The giddiness and nausea associated with tobacco, as well as its habit-forming qualities are well known. Tobacco contains nicotine which is in a class of basic nitrogenous compounds known as alkaloids, which are very poisonous. Other alkaloids include strychnine and morphine. One drop of nicotine may be fatal to an adult, and one-sixth drop may be fatal to a child when the dose is absorbed into the blood stream. Tobacco is 1 to 8 per cent. nicotine. Deaths due to tobacco have been reported from 0.8 grams of snuff, 8 grams of tobacco administered as an enema, and 30 grams by mouth.<sup>5</sup> Nicotine, as well as carbon monoxide, pyridene, ammonia, and tar, are the chief active ingredients of tobacco smoke, and they are no doubt responsible for the well known irritation of the nose, throat and lungs. In toxicology, the study of poisons, nicotine is classified as a brain convulsant. Tobacco is advertised as being less irritating or less expensive, but what is less irritating or less expensive than none at all?

"Hot drinks are not for the body." Hot drinks were defined by Joseph Smith the Prophet, Hyrum Smith, and Brigham Young, as tea and coffee. These two drinks contain the alkaloid caffeine. Tea contains 1 to 5 per cent. caffeine, and a trace of theobromine, theophylline, and tannin.<sup>6</sup> Coffee contains 0.5 to 2 per cent. caffeine, and other substances, some of which seem to cause ulcers in many individuals. The average cup of tea or coffee contains one grain of caffeine, and this largely accounts for its popularity as a beverage since caffeine is a stimulant to the central nervous system.<sup>7</sup> Tea drinkers are **the drug** addicts, says Dr. Stross. Dr. Stross, a British authority on industrial diseases, explained that the average strong cup of tea contained  $1\frac{1}{3}$  grains of caffeine. The highest dose of this drug prescribed by the doctors is five grains a day, yet some people think nothing of drinking ten or more cups per day. This would give them three times the prescribed dose. A drug is a medicine that should be taken on the advice of a medical doctor. Many drugs which are innocuous in small amounts are available to the public. Many of these are very dangerous when used indiscriminately by the uninformed. Caffeine is one such drug.

Cocoa and chocolate contain the alkaloid theobromine, a close relative of caffeine. Theobromine irritates the kidneys, therefore, these two harmful products should not be used.

Alcohol, nicotine, and caffeine all interfere with man's free agency. They are all habit forming. Industrial studies show that they lower efficiency in both

—continued on page 240

# SOME SPIRITUAL ASPECTS OF THE

Elder Ronald S. Hanson

When man was first placed upon the earth he was a different being to what he is now. His body was strong, athletic, robust and healthy; his life expectancy was prolonged; his mind was vigorous and active, and his intellectual faculties clear and comprehensive.<sup>1</sup> But man has lost the dignified and majestic stature which he had from the beginning, and his body has become degenerated, his mental alertness impaired, and his capacity for joy decreased. He has allowed himself to become the partaker of all manner of evils and has degenerated himself to a position where his body and mind have become ravaged with disease. So now, in our day and age, the Lord in His infinite wisdom has provided a means whereby all of the saints, and any who will give heed to His precepts, may overcome this fallen state by rendering obedience to the health laws proffered in the Word of Wisdom.

It was during the infant years of the Church of Jesus Christ of Latter-day Saints when the members were faced with much intolerance that this law came into being. Because of the physical persecution heaped upon them by the biased citizens of the States in which they were resident the saints were subject to a constant struggle to provide their bodies with proper nourishment. In the midst of this turmoil and strife the Prophet Joseph Smith with his keen intelligence perceived that the saints, in order to be full of joy and happiness and to overcome despondency, needed to have healthy bodies, clear minds, and a broad spiritual outlook. As a result of the Prophet's love for the people and his untiring devotion to their physical and spiritual welfare came the health law of the Church.

The law came not as a commandment or constraint, but was given for a principle with promise showing forth the order and will of God in the temporal salvation of all saints in the last days.<sup>2</sup> The co-ordinate principles of temporal salvation and spiritual redemption have become so closely allied that it is impossible to separate them. The Word of Wisdom then, offers a guide to spiritual redemption and salvation as well as to temporal.

A person reading the revelation and corroborating its principles with the findings of modern day science can easily understand how living it would be beneficial to our temporal well-being and happiness, but oftentimes overlooks the great spiritual blessings to be gained by obedience to this commandment.

The underlying principle upon which the spiritual blessings are predicated is simple. The Apostle Paul, in writing to the Corinthians, said "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."<sup>3</sup> Here Paul explains that our body is the dwelling place of the Spirit of God and that if we keep our bodies clean the Spirit of God will dwell with us, but if we allow our bodies to become corrupt we lose the blessings of the Spirit. By being privileged to obtain the Spirit of the Lord we place ourselves in a position to learn great and wonderful things, for the Lord promises us that through this means we can find wisdom and great treasures of knowledge.

All of the gifts of the Spirit are available to Latter-day Saints who live the Word of Wisdom. These gifts in-

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The article above, written by Elder Ronald S. Hanson, shows the vital connection between physical and spiritual health. The Word of Wisdom is to help us prepare in body and in mind to be true disciples of Jesus Christ.

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# WORD OF WISDOM

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clude the spirit of prophecy, the power of healing, the spirit of prayer, the gift of tongues, and other such marvellous gifts, which are promised to those who believe and obey. Latter-day Saints who understand this principle do not consider themselves prudish when they abstain from tea, coffee, tobacco, alcohol, and other manner of evils, but realise the sure knowledge that through their abstinence they purify their bodies, free themselves from temptation, and live happier, healthier, and more vigorous lives. It is this love of the feeling of freedom which prompts them to live wholesome lives, not bound to the passions and temptations of an earthly existence, that they might find themselves in a position capable of spiritual communion. Love of the Lord and obedience to divine law qualify one for spiritual communion, and strict observance of the Word of Wisdom indicates our willingness to conform to the "word and will" of God.

The principle of self-control is characteristic of celestial beings. The Word of Wisdom, by helping us curb lusty appetites and overcoming other passions and desires, teaches us self control. The evil designs and temptations of Satan have now power over the spirit of man, but he has been given freedom to render influence over the earthly tabernacle. As long as the spirit of the individual dictates the actions of the body Satan has no claim on that person, but as soon as the spirit succumbs to the wills of the flesh then Satan has power over both the body and the spirit. By teaching ourselves the principles of self-control from an early age we are able to build up resistance to the temptations and designs of the Destroyer. We have freed our spiritual desires from the bondage of our earthly tabernacle. A person being free from these earthly tempta-

tions finds new freedom in a healthy, robust body, and a bright, eager, and comprehensive mind. The Doctrine and Covenants teaches us that the body and the spirit must be combined or man cannot receive a fulness of joy,<sup>4</sup> but the body and the spirit must be combined in perfect unity to fulfil the measure of their creation.

The spirit and mind of man cannot exercise their full power when confined in an unhealthy body. A body full of aches and pains detracts the mind from centering itself upon spiritual themes. The pains that are ever present in the mistreated body, holds the attention, and prevents useful activities. The well nourished, but temperate body, may be compared to a well kept machine that runs without noise or jarring. Such a machine does its work properly and without interruption; such a body performs its functions with no distracting concomitant phenomena. In such a healthy body the healthy mind and pure spirit may work their will together, until the way of the Lord becomes the way of man.<sup>5</sup>

To the disobedient darkness and blindness of mind with regard to the things of God will be their lot. They will cease to have the spirit of prayer, and the spirit of the world will increase in them in proportion to their disobedience until they apostatise entirely from God and His ways. Also their bodies will become subject to disease and all manner of physical ailments. The ultimate result will of course be death. When the persons becomes afflicted with disease he is then ready to curse the Lord for not answering his prayers and relieving him of his afflictions.

Prepare to die is not the exhortation in the Church and Kingdom; but prepare to live is the word with us, and improve all we can in the life hereafter,

—continued on page 242

# THE JET PILOT AND THE

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**M**an's invasion of the upper stratosphere at speeds exceeding that of sound is placing increasingly great demands upon the human body. Jet flying in high altitudes is full of conditions harmful to the human being and capable of producing permanent injury or agonising death.

At altitudes of 40,000 feet or more the first great danger is that of the lack of oxygen to sustain life. A second danger is the lack of air pressure. Even though pilots breathe 100 per cent. oxygen, lack of pressure at great altitudes creates an inability of the blood stream to carry the artificially induced oxygen supply in the blood to the tissues of the body. In fact, at an altitude of 50,000 feet, the pressure of the air is so low that human blood at body temperature will boil away.

Millions of pounds and several years have been spent in developing pressure cabins and new type oxygen equipment and other systems with which to overcome the conditions of high-altitude, high-speed flying. However, as new systems are developed, it is increasingly more apparent that the human body must be in optimum condition to exist and function forty or fifty thousand feet above the earth.

I have been flying fighter planes, especially jet aircraft in the past few years, and have had many opportunities to experience personally, and to observe in other pilots, the effects of the speed of sound. These experiences invading the upper stratosphere at and observations lead me to believe that the commandment we know as the "Word of Wisdom" contributes much to successful jet flying. I am firmly convinced that even greater than fine machines, adequate oxygen supply, perfected pressure systems, and other scientific advancements, is

the ability of the human body to adjust itself to foreign situations. Fine scientific systems are a wonderful aid to high-altitude flying, but there is no substitute for the tip-top physical condition of the pilot. That is why the Word of Wisdom is so important.

At the Aviation School of Medicine at San Antonio, Texas, it was amply demonstrated to me that the use of tobacco and alcohol definitely deteriorated the capacity of the human body to withstand the effects of high-altitude, high-speed flying. It was proven to me that nicotine causes nitrogen to be more easily liberated from the blood stream. This condition is well known to deep-sea divers as well as to aviators, and is called the "bends." I have witnessed many pilots having to descend to lower altitudes, and some even to the home base because of extreme pain caused by the "bends." It is interesting to note that Dr. Charles Sheard of the Mayo Clinic maintains that smoking two cigarettes is enough to impair a person's night vision. Nicotine is a vasoconstrictor, which cuts the flow of blood to the retina (and other parts of the body as well) causing a 15-30 minute delay in the time eyes require to adjust themselves to dim light. It is because of this that United States Air Force Manuals advise against smoking before night flights.

I have learned that there is a deadening or dulling effect of alcohol that takes place on the nerve centres which control the activities of the body. For instance, alcohol weakens the nerve centres which control the beating of the heart and so allows it to beat faster, but without increased power of heart. It may depress nerve centres control the tension of the blood vessels, allowing them to expand. This lowers normal pressure on the blood

# WORD OF WISDOM

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stream of circulating blood and the heart must beat faster to restore the normal tension. This can have serious consequence when the Jet pilot is subjected to high-speed pull outs, resulting in "black out." This is a condition of flight in which all of the blood is sent to the lower portion of the body, finally concluding in a definite "black out," or unconscious state. Every Jet pilot is subjected to this phenomenon and it is pointed out that success or failure is dependent upon the length of time that he remains in a semi-conscious condition. The ability of the heart to replenish the blood supply to the brain of this pilot will determine his slow or rapid return to consciousness.

The nicotine user will regain consciousness more slowly than this man who does not use it. In the case of alcohol the nerve centres that control movement are weakened. This leads to increased and even extravagant muscular activity which of itself would increase the rate of the heart beat. For these various reasons under some conditions the heart beats faster after alcohol has been taken, and is less well controlled. At the terrific speed of modern-day aircraft, all faculties of movement must be in perfect condition and any impediment of the faculties will create a greater chance for crash or mid-air collision.

In Jet flying, we must consider the

Word of Wisdom in its broad aspect. The practice of eating improper foods and not receiving the proper amount of rest can evidence itself in dangerous and erratic flying.

It might be said of the Word of Wisdom, that it is a code of moderation in all things. Even though it was given at a time of little scientific proof of its admonitions, modern-day living and science is proving the usefulness of the Word of Wisdom. I am thankful to my Father in Heaven that I have learned the importance of the Word of Wisdom. I have tested it under trying conditions that exacted the utmost of my body and faculties and I shall try to show by example to my fellow pilots the value of good clean living and moderation in all things. As I fly near the speeds of sound and marvel at the wonders of man's genius and scientific advancement, I thrill even more at the greatness of God in creating the human being, and the remarkable powers of the human body when it is properly treated. I am humble in this realisation and am thankful that He has given such a commandment as the Word of Wisdom in order that our bodies might function in an efficient manner, giving us health, happiness and success in the endeavours of our mortal lives.

**Lt. Col. Jack L. Tueller**

Director of Jet Flying Safety, United States Air Force in the United Kingdom.

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Editor's Note.—Elder Tueller was asked to contribute this article to relate the Word of Wisdom to high-altitude flying. Elder Tueller, a veteran of more than ten years' flying experience, speaks authoritatively on a subject that reveals the Word of Wisdom to have great value to men whether they be on the earth or forty thousand feet above it, moving at speeds near that of sound. Such conditions call for the best in aircraft and pilot.

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# GIVE THE LORD A CHANCE

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I remember one day I was impressed to say to a missionary who was going to a certain town in England where they would not let us hold street meetings: "Now remember, give the Lord a chance. You are going to ask a favour. Give the Lord a chance. Ask Him to open the way."

The young man went to that city, went into the office of the mayor, and asked if he could see him. He was going to ask if they might change the rule.

When he got there, he found that the mayor was out of town. The young man came out of the office, looked down the hall and saw on a door at the end of the hall, "Chief Constable's Office." He hesitated a moment, and something said to him: "Give the Lord a chance." He walked into the chief constable's office and told him what he had come for. When he finished, the man said: "Well, what street corner would you like?"

The young missionary said, "I don't know this city as well as you do. I would not ask for a corner that would be undesirable, or that would block the traffic. Would you mind helping me to select a corner?"

In fifteen minutes they had one of the best corners in town, with permission to preach the gospel of Jesus Christ.

I remember another incident of this nature. Brother John A. Widtsoe had a remarkable experience when he was in Scandinavia. He found a whole collection of genealogical records in a little store on a side street, which he felt prompted to visit without knowing why. The proprietors did not have use for the records, and he bought them very reasonably. They were Scandinavian genealogies that were priceless, but if he had not been praying about it, and if he had not been looking for them, and if he had not obeyed the promptings of the Spirit, he might not have found them. These records could not have been duplicated nor otherwise obtained in any other manner known to us.

The Lord has a way of accomplishing things that we are unable to do for ourselves, and He never asks us to do anything that He does not make the way possible. That is what He told Nephi. He will not require anything without preparing the way.

"And it came to pass that I, Nephi, said unto my father: I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them" (1 Nephi 3:7).

If you have something that the Lord asks or expects you to do and you don't know just how to proceed, do your best. Move in the direction that you ought to go; trust in the Lord, give Him a chance, and he will never fail you.

**President George Albert Smith**

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"Give the Lord a Chance" is a valuable attitude for every Latter-day Saint to cultivate. We cannot expect the Lord to do things for us if we do not give Him the opportunity to work with us. President Smith, an exemplar in giving the Lord a chance, tells two stories to illustrate the principle.

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# BRANCH TEACHING LESSON

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## LESSON 2

OCTOBER, 1952

**Article 1: "We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost."**

### THE TRINITY

**T**he presiding council of the universe is composed of three separate and distinct personages: (1) God, the Eternal Father; (2) His Son, Jesus Christ, and (3) the Holy Ghost. That these individuals are physically distinct from each other has been demonstrated on several occasions recorded in the scriptures. At the time of the Saviour's baptisms, the three personages of the Godhead were present manifesting themselves in three different ways. See Matthew 3:16-17; Mark 1:9-11; Luke 3:21-22. The Saviour promised His disciples that the Comforter should be given to them, which is the Holy Ghost, and which should be sent by the Father (John 14:16).

Each member of the Trinity is called God and associated together they are called the Godhead. The Father, Son, and Holy Ghost are distinct personages as are any three personages in mortality, but they are one in spirit and purpose, united perfectly, seeing eye to eye, and understanding alike, of one heart, mind, and purpose. See John 14:9-11. The Holy Ghost is a personage of spirit and does not tabernacle in a body of flesh and bones. The Holy Ghost is also called the Spirit, the Spirit of the Lord, Spirit of God, Comforter, Spirit of Truth. His special mission is to bear witness of the Father and the Son. No man can say that Jesus is the Lord, but by the Holy Ghost (1 Corinthians 12:3). He will guide you into all truth (John 16:13). He also testifies of the attributes of the other two members of the Godhead. These are some of the attributes: (1) God is omniscient—having universal knowledge. Known unto God are all His works (Acts 15:18). (2) He is omnipotent—all powerful. (3) He is kind, benevolent, loving, just, and merciful. See Exodus 34:6-7.

The ordinance of baptism is performed in the name of the Father, Son, and Holy Ghost.



## THE APOSTASY

by T. Edgar Lyon

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### III. DOCTRINAL CHANGES

**T**he gospel writers recorded that shortly before the ascent of Jesus Christ, He gave the apostles a specific assignment. It was to go into the whole world and preach the gospel to all creatures. He promised that those who would accept the message and its accompanying ordinances would be on the proper path toward salvation (see Mark 16:15, 16). Inspired by this directive, the early Christian missionaries embarked upon a career to offer the opportunity for the salvation of the soul to every living creature, regardless of race, language, culture or religious practices. Christianity became a movement, the object of which was the salvation and redemption of every mortal being (see Paul's declaration in Acts 17:29-31).

The doctrines of Original Sin, the Depravity of Man and Infant damnation, which came to be accepted as Christian teachings by an apostate church, demanded a modification in the doctrine of universal salvation. If, it was reasoned, mankind is utterly corrupt, incapable of any good act and unable to repent from sinful acts, God alone can bring salvation to them as an act of condescending graciousness. It was obvious to the theologians who worked on these problems that God would not save all mankind by extending to each individual this priceless gift. In the fallen state there were too

many who had angered God through sinful living for Him to extend to them the benefits of the grace of Christ. Gradually there evolved a doctrine that is known as **Predestination**. Two views have been taught concerning its nature.

The first one teach that Adam and Eve, through their transgression, plunged all of the human family into a state of sinful life whereby they became condemned in the eyes of God. They thus condemned themselves through their sinful living and would be left in this lost state forever. However, God, in His infinite goodness, decided to save some of these contemptible souls in order to manifest His power over sin and at the same time enhance His glory. Therefore, at the moment of birth, God decreed that some would be saved and the others would be left to their own damnation.

The other theory concerning the origin of the doctrine asserted that it was God, not the sinful nature of man, that led to his damnation. The infinite God, however, in His mercy, and to add to His glory and manifest the greatness of His power, exempted some from His pronouncement of damnation and these became the ones who were to be saved. The only fundamental difference between this theory and the one earlier discussed is whether God caused the damnation or mankind produced it. The end result, namely,

the salvation of a portion of mankind, is the same inasmuch as it is God's will, not that of the individual mortals, which ultimately saves them.

The theologians called this teaching the doctrine of "Election" or "Election by Grace." Biblical evidence for it they presumed to find in Paul's statements found in Romans 8:28-30 and Ephesians 1:5. While these statements appear on the surface to infer the possibility of such a doctrine, a careful study of them, in light of the entire message of Paul and his missionary activities, would seem to indicate that Paul meant something drastically different from the interpretation that apostate Christianity has placed on them. It is preposterous to believe that Paul risked life and limb, suffered discomfort and persecution, simple to carry a message of Christ and Him crucified to those who were already predestined to be saved regardless of what they knew. Furthermore, it would have been foolish for Paul to have preached repentance everywhere as he did to all people if only God's elect were capable of receiving it. There must obviously be some explanation of Paul's statements other than that God determines who is to be saved.

After this doctrine had become established in Christian theology, it necessitated another corruption of a Biblical teaching in order to maintain the authority of the predestinarian teachings. According to the teachings of the early Christians, Jesus had died to save all mankind. Paul stressed this by declaring that just as sin had been introduced in the world through Adam, through Christ, the result of that sin had been destroyed. The effects of the atonement of Jesus were thus automatically extended to every mortal who had been born or who would die (see 1 Corinthians 15:22).

Such a doctrine could not be fitted into the scheme of things that had been created by teaching predestination. Therefore, the doctrine of the universal atonement of Jesus had to be modified. This was done through what is commonly named the doctrine

of the "Limited Atonement" or "Particular Atonement." It teaches that Jesus' atonement was limited to that particular group that God had or would predestinate for salvation according to the "election of grace." This denied the scriptural basis upon which the world-mission of Christianity had been constructed and denied the mercifulness of God and the love of Jesus for all mankind.

In the doctrines of Predestination and Limited Atonement we see a perfect example of the manner in which error replaces truth. Every person who has been placed over others—a parent, a guardian, a teacher, a group leader—becomes aware that people have a tendency to avoid unpleasant consequences of acts by telling falsehoods. But too often a falsehood is detected, and a second falsehood is created to cover the defect in the first. Then, when the second falsehood is about to be revealed, a third one is fabricated to cover up the defects in the first two. This is an endless chain until someone breaks it and exposes the falsehoods which have built up the chain of lies. In similar fashion, when the world departs from the basic truths of the Gospel, the entire chain of teachings becomes subject to modification. The moment that error is admitted into the system of religious thinking, other doctrines must be changed to fit the first modification. Once the departure from truth is started, there is practically no way to stop the further departures except by admitting the original error and restoring the true doctrine to its proper position. Such admission is seldom made by an individual and even less frequently by a group or a church. Once started, complete apostasy is almost inevitable.

Another guidepost along the way of apostasy is found in the manner in which medieval Christianity attempted to explain the atonement of Jesus. The scriptural teachings had stressed the fact that death had come into the world through sin of our original parents. For centuries prior to the coming of the Saviour, Israel had

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# PRESENT STATUS OF BOOK OF MORMON ARCHAEOLOGY

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## PART II

### Principles of Correspondence and Book of Mormon Geography

**W**e have already seen what "Book of Mormon archaeology" is and the sort of help that we can expect to get from it. Further, we have begun to consider the question of just how far this study has been carried. In the present article we shall look into the last-mentioned matter at greater length. We shall summarise what I have chosen to call a "major" correspondence between the Book of Mormon and the archaeological evidence.

#### The Principle of Correspondence

We made quite a point in the last article of the possibility of scientifically testing the historical claims of the Book of Mormon (which means, in effect, testing of the very foundations of Mormonism) by the use of archaeological evidence. This is made possible through what I shall call the "principle of correspondence"—a formidable designation for something that is really very simple. All we mean by "correspondence" is similarity of parts. Where a part or aspect of one thing is similar to the same part or aspect of another thing, we begin to look for an explanation of this similarity. Perhaps it can be explained by mere chance. But where we have a considerable number of such similarities the presumption becomes strong that the explanation is one of common origin, that is, that both things ultimately came from the same place.

Now what does all this mean with reference to the Book of Mormon? It means that when we desire to perform an archaeological test of its historical claims we look for correspondences—between the Book and the material remains of the civilisation which it purports to tell about. If we do not find the similarities, then the Book cannot be authenticated in this way; but if we find a large number of them, and find them similarly combined beyond what chance could have produced, and under circumstances where no "collusion" has been possible, then the authenticity of the Book is well nigh guaranteed.

We have already spoken about the impossibility of "collusion" between Joseph Smith and the archaeological profession when he brought forth the Book of Mormon. It now remains for us to consider the number and combination of these correspondences. For, although the evidence has only begun to come in, it should nevertheless be possible to take stock of the present situation and thus form an idea as to what the final answer is likely to be.



The Book of Mormon story was enacted on two stages: (1) The Near East, which was the homeland of Jared, Lehi, and Mulek alike; (2) a "promised land" which by common agreement is to be located somewhere in the New World. This makes possible, indeed imperative, a three-way search for correspondences: (a) between the Book and the Near East; (b) between the Book and the New World (or more exactly that portion of the New World where the story was enacted); and (c) between the Near East and the New World. The presence of correspondences in any one of these categories strengthens the Book of Mormon case; the absence thereof weakens it.

Drs. Sidney B. Sperry and Hugh Nibley have made outstanding progress in searching for correspondences of the first category, i.e., between the Book of Mormon and the Near East.<sup>1</sup> While their researches have been mostly in the field of philology, this philology has been in turn pretty largely dependent upon archaeological sources. The culture of the Near East in Joseph Smith's day, aside from what was contained in the Bible itself, was practically unknown, a "twilight zone of gorgeous mysteries."<sup>2</sup> The light that has since then been cast upon the scene has been due primarily to the efforts of men and women in the archaeological profession.

The second category, i.e., correspondence between the Book of Mormon and the New World, is the principal field for the operation of the science of archaeology. At some place in the Americas the immigrants from Asia settled, multiplied into mighty nations which flourished for many centuries, built numerous cities and highways, and perished in bloody warfare. The material remains of these civilisations will no doubt be more than sufficient for our purpose when we once learn where they are.

The third category, i.e., resemblance between the Near East and the New World—quite apart from anything which the Book of Mormon itself may say—requires a comprehensive knowledge of the cultural picture in both the Near East and the New World, which is perhaps a large enough order to overtax the capacity of any one scholar in a single lifetime.

A thoroughgoing student of the problem of archaeologically testing the Book of Mormon, then, is really required to become proficient in three separate fields: (1) The Book of Mormon (which is astonishingly complex in and of itself); (2) Near Eastern archaeology and related studies; and (3) American archaeology and related studies.

### Major Correspondences

In these articles I am going to distinguish between major and minor correspondences. By the former term I refer to those great, over-all similarities between the total pattern of the Jaredite-Nephite story on the one hand and reconstructed archaeological history on the other. Under this heading we may include both geography and chronology, or in other words orientation in space and time. We turn our attention first of all to these particular areas of correspondence for a good reason: without a solid foundation in these two elements, no valid comparison is possible. We should have no way of knowing whether we were studying a given incident of the story in connection with its proper archaeological setting, or whether with ruins removed a thousand years in time and a thousand miles in distance.

Under the heading of "minor" correspondences will be considered the myriad **particular** resemblances which may exist between the two—comparatively minute details many of which the layman, at first thought, would regard as inconsequential: such similarities as in wheeled toy vehicles, or in temple architecture, found in Central America and Mesopotamia. But for the present we shall be content to discuss one of the major correspondences, leaving the minor ones for a future article.

## Book of Mormon Geography

We come now to an examination of the correspondence in space between the Book of Mormon account and the archaeological record. This, we may call Book of Mormon geography. The question is, can we locate in space the topographical framework within which the story was enacted?

In the case of the Old World, the scene of events is not difficult to discover. No one has ever questioned the location of Lehi's Jerusalem or his Red Sea. The homeland from which Jared and his company departed in an earlier generation may be more of a challenge to place on the map, but if we accept the identification of Ether's "great tower" with what was later known as the "tower of Babel," its location in the heart of Mesopotamia is assured.

Once our migrants leave their homelands, however, the localisation of their place names becomes less certain. Lehi clearly travelled south-eastward along the Arabian shore of the Red Sea "for the space of many days," then turned eastward across the desert.<sup>3</sup> Neither the place of his embarkation nor the route of his voyage are known, apart from the obvious conclusion that he reached the New World.<sup>4</sup>

The route of the Jaredite exodus is much more obscure. We cannot even be sure from the account itself whether they went east or west. Both routes have been seriously proposed.

When our colonists reach the New World, their movement in space becomes totally obscured for the reason that not one of their place names can we of the present generation locate.

Dr. M. Wells Jakeman has outlined a logical procedure to follow in order to discover the geography of the Book of Mormon:

(1) Internal reconstruction. From the evidence contained within the record itself we should first reconstruct its internal **relative** geography.

(2) External identification. The next step is to examine a map of the New World in search of a configuration of land which will match the picture brought to view by step one. For a satisfactory result it is obvious that we must not proceed to step two until step one has been thoroughly completed.

(3) Archaeological testing. The configuration of land that is selected as matching the internal reconstruction of Book of Mormon geography is then to be tested by the archaeologist's spade. If step two has been correctly taken the very cities, highways, and other features required by step one will come to light and the Book of Mormon will be to that extent corroborated.

How far has this procedure thus far been carried out?

(1) A number of attempts at reconstructing the geography on the basis of the internal evidence have been made. But by far the most thoroughgoing effort is that of Dr. Jakeman.<sup>5</sup> Intensive searching has brought to light over 500 statements in the Book of Mormon which contain geographical information in one form or another. The Brigham Young University professor reports an amazing internal consistency of the evidence. Throughout an exceedingly complex narrative, in which geographical references are often very specific, there never appears a discrepancy.

A basic feature of the geography is the "narrow neck of land" connecting the Land Southward with the Land Northward. From a mountainous region in the Land Southward an important river, the Sidon, flows northward to a hot lowland, apparently a jungle country, and enters the sea somewhere in the vicinity of the Narrow Neck. The Land Southward, moreover, is evidently surrounded by water, except of course at the constriction leading to the Land Northward. With information like this there should be no insurmountable difficulty in performing the first and second steps.

(2) Various external identifications of the internal geography of the Book

of Mormon with an actual part of the New World have been made,<sup>6</sup> only two of which, however, have sufficient appeal to merit consideration here.

The first of these, which we might call the "Panama correlation," has long been widely accepted throughout the Church, at least since the publication in 1882 of a statement believed to have originated with Joseph Smith giving the "revealed" migration route and landing place of Lehi.<sup>7</sup> If the colonists from Jerusalem indeed disembarked in northern Chile, as the statement indicates, then the Narrow Neck—the central feature of the whole geographical scheme—must be the present Isthmus of Panama. The Land Bountiful would be modern Colombia; the River Sidon would be the Magdalena-Cauca; and so on (see map facing page 244).

The "Tehuantepec correlation," which would identify the Narrow Neck with the Isthmus of Tehuantepec in southern Mexico, seems first to have been reported in 1927 by Sjordahl.<sup>8</sup> According to this proposal, the Land Bountiful would be approximately where the Mexican states of Campeche, Tabasco, and Chiapas now lie; the River Sidon would be the modern Usumacinta; and so on (see map facing page 244).

(3) Since we have two worthy candidates for the fulfilment of Book of Mormon requirements, namely, the Panama and the Tehuantepec correlations, the archaeological test must be applied to each. However, because of the fewness of researchers who have devoted themselves to the problem, it must be admitted that the testing has only begun. Nevertheless, we should be able at this point to add up the evidence that has so far come in and see what the outcome is likely to be.

The Tehuantepec correlation at present appears to have the edge on its rival. In the first place it has not been possible to show that the above-mentioned statement concerning the landing place of Lehi actually came from Joseph Smith or any other inspired source,<sup>9</sup> or that the Prophet ever claimed revealed knowledge as to geographical details. In the second place, it is possible to show that he did speculate strongly on the identity of the ruins of Quiriguá, eastern Guatemala, with those of ancient Zarahemla.<sup>10</sup>

The city of Zarahemla . . . stood upon this land (Central America) . . . It is certainly a good thing for the . . . veracity . . . of the Book of Mormon, that the ruins of Zarahemla have been found where the Nephites left them . . . We are not going to declare positively that the ruins of Quiriguá are those of Zarahemla, but when the land and the stones, and the books tell the story so plain, we are of the opinion, that it would require more proof than the Jews could bring to prove the disciples stole the body of Jesus from the tomb, to prove that the ruins of the city in question, are not of those referred to in the Book of Mormon.

If the Prophet was correct, it is hardly necessary to add that the Panama correlation is automatically disqualified, for Zarahemla would then be in the Land Northward, which is contrary to what the record says.

Furthermore, Colombia, which according to the Panama theory would be the very heartland of the Nephite civilisation, has not produced any archaeological remains which could compare with what the Book requires. While the Nephite record implies dense populations in this central region over long centuries of time, in Panama and Colombia the remains are few and are highly provincial in type. No great civilisational heights were achieved; indeed, "standing" ruins are a rarity. Also, they practically all date from a time well after the close of the Book of Mormon, nor am I aware of any discovery that would suggest Near Eastern connections.

On the other hand, if we assume the general region of the Isthmus of Tehuantepec to be the heartland of the Nephite civilisations everything else seems to fall into place. The region of Campeche, Tabasco, and northern Guate-

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# BRITISH MISSION STATISTICS

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## appointments and transfers

Elder Richard Heninger was appointed President of the Hull District, September 7th.

Elder James D. Brown was appointed Mission Secretary.

The following district transfers of missionaries have recently occurred:

Name	From	To	Date
Elder Donald Gale	Nottingham	Bristol	September 22nd
Sister Hannah Gale	Manchester	Bristol	September 22nd
Elder Marlin H. Imes	Birmingham	London	September 22nd
Elder Robert Hosking	Welsh	Nottingham	September 22nd
Elder Bryant Christensen	Welsh	Hull	September 22nd
Sister Donna Marie Porter	Bristol	Scottish	September 1st
Sister Lou Jean Bourne	Bristol	Hull	September 1st
Sister Jean Dunn	Hull	Manchester	September 8th

## releases

Name	District
August 19th	
Elder Kyle S. Ransom	Welsh, Norwich
Elder Grant Winward	Scottish
Elder Warren Davis	Scottish
August 28th	
Elder Dean Luddington	Leeds, Sheffield
Elder Roger Bown	Sheffield
Elder James Bench	Newcastle*
Elder Howard Heslington	London, Norwich
Elder John A. Hulme	Sheffield
Elder Kenneth Smith	London, London Office†
Elder Ray H. Wood	Leeds*
Elder Clifford Cutler	Scottish*
Elder Russell C. Robertson	Leeds, London Office‡
Elder Darrell D. Lee	Leeds
Elder F. Karl Egan	London
Elder Howard Dransfield	Nottingham
Elder Richard T. Rowley	Hull
September 4th	
Elder Robert H. Hales	Hull
Elder Darrell Smith	Scottish, Birmingham
Sister Marilyn Davis	Scottish
Elder David P. Forsyth	Bristol, Wales*
September 5th	
Sister Patricia Hilton	Birmingham, Nottingham, Hull, Scottish, Wales

September 10th

Elder L. Ray Gardiner

Elder Richard L. Dewsnup

Sister Barbara Hardy

September 18th

Elder Robert W. Bowman

Elder William E. Dibble

Manchester

Manchester\*

Nottingham, Scottish, Bristol, Ireland

Nottingham, Manchester, Scottish, Norwich

Liverpool

\* Served as District President.

† Served as Mission Secretary.

‡ Served as Second Counselor in Mission Presidency.

## baptisms

### BIRMINGHAM DISTRICT

Westley Richards of Birmingham

Janet Preece of Wolverhampton

Ann Roberts of Coventry

Patricia Roberts of Coventry

Donald A. Bird of Coventry

Kathleen J. Bird of Coventry

Alice J. Woodward of Coventry

Winifred I. Loekett of Kidderminster

Harry W. Jones of Kidderminster

### BRISTOL DISTRICT

Joan C. M. Roberts of Plymouth

Michael R. Roberts of Plymouth

Melvyn J. Cavill of Plymouth

Robert Bureh of Plymouth

Henry Comer of Plymouth

Doris M. Hopkins of Plymouth

Margaret E. Hopkins of Plymouth

Brian R. Hopkins of Plymouth

Jan E. H. Littler of Plymouth

### HULL DISTRICT

Mary Brooks of Grimsby

### IRISH DISTRICT

William G. Patterson of Belfast

### LEEDS DISTRICT

Marian E. Thompson of Leeds

Margaret Simon of Halifax

### LIVERPOOL DISTRICT

Derriek L. Pickles of Nelson

### LONDON DISTRICT

Thomas R. S. Barnett of Reading

Joan H. Barnett of Reading

Josephine A. Stevens of Brighton

Kevin R. Watts of South London

Frank Botterell of South London

Rosalind Tatton of Luton

Dolores M. Braddon of South London

Marjorie I. Rushton of South London

James T. Wishart of South London

Leila D. Beckingham of South London

Barbara J. Hicks of South London

Margaret M. Hamstead of S. London

### MANCHESTER DISTRICT

George W. T. Skinner of Oldham

John McDonagh of Wythenshawe

Arthur Wilkinson of Wythenshawe

### NEWCASTLE DISTRICT

Doreen J. Gibbs of Sunderland

Mildred Wilson of Sunderland

Agnes Menhennet of W. Hartlepool

Leslie Menhennet of W. Hartlepool

Mary E. Douglas of Sunderland

### NOTTINGHAM DISTRICT

Erie N. Dryden

Jean O. Groves of Mansfield

### SCOTTISH DISTRICT

Jeannie H. Kelly of Airdrie

Aileen G. Steele of Glasgow

Robert Thorpe of Edinburgh

Williamina H. Thorpe of Edinburgh

Daneilliah L. MacKay of Glasgow

Murdo MacMillan of Glasgow

Mary S. F. S. Roy of Dundee

Albert Roy of Dundee

Albert Roy, Jr. of Dundee

Kenneth Roy of Dundee

Ruth D. Diekson of Dundee

Alexina S. M. Ross of Dundee

Margaret S. M. Ross of Dundee

Joan G. Ross of Dundee

Douglas Duthie of Aberdeen

Charlotte S. Duthie of Aberdeen

Lilian W. Parle of Aberdeen

### SHEFFIELD DISTRICT

Kathleen Bennett of Sheffield

Maud S. Copley of Sheffield

Ronald A. Bonser of Doncaster

Eileen Laughton of Chesterfield

physical and mental work. In small doses they are stimulating. In large doses they all depress the respiration and produce death by respiratory failure. An unnatural stimulation is always followed by a below normal depression of the parts stimulated. This depression leads to the desire to again indulge in the stimulating poisons. Narcotics were at first sold openly in spite of the medical advice to the contrary until public opinion and legislation made these dangerous drugs available to public only on the prescription of a licensed doctor. It is to be hoped that public opinion will also act against these other poisonous drugs.

The positive teachings of the Word of Wisdom have to do with the diet necessary to man under varying conditions.<sup>8</sup> Wholesome herbs, as mentioned in the revelation, mean healthful herbs. Tea and coffee are not healthful! The statement, "every herb in season," does not mean we have to eat every herb at the time it is ripe. However, nutrition studies do show that washed natural foods have a greater share of minerals, vitamins, and food values, than foods preserved by cooking, sweetening, sealing, or freezing. We should strive to eat as many fresh fruits and vegetables as we can. We are instructed to use these with prudence as disease and obesity are some of the effects of using too many or too few of these foods.

Our diet should contain carbohydrates (starch and sugar), fats (animal and vegetable), proteins, vitamins, minerals, and water. Fresh fruits and vegetables as well as milk products and eggs are the best sources of vitamins and minerals. There are many complex sugars known as carbohydrates or starches. Fruits such as apples, oranges, apricots, peaches, pears, and bananas are good sources of sugars; while wheat, potatoes, and maize contain quantities of starch. Fats are found in all nuts, soyabeans, margarine, milk products, and meats. Proteins are the building material to our body cells. They are amino acids which contain nitrogen or sulphur in addition to the carbon hydrogen, and oxygen contained in carbohydrates and fats. These foods are broken down into carbon dioxide and water in the body as they are used for fuel and maintenance.

Vitamins<sup>9</sup> are of two types, the oil soluble (A, D, E, K) and the water soluble (B complex: Thiamin, Niacin, Riboflavin; and C). Vitamin A is important to normal eyesight and maintenance of mucous membrane of the nose, throat, respiratory tract, and ears. It is found in green vegetables, carrots, and halibut and cod liver oils. Vitamin D controls the deposition of calcium in the bone and is called the antirachitic vitamin. It prevents rickets in children. The body makes its own vitamin D if the skin is exposed to sunlight. Vitamin E maintains the muscle of the body. It may have a specific action on the heart muscle and the reproductive system. It is found in wheat germ and liver. Vitamin D is found in cod liver oil. In sunless countries cod liver oil should be taken every day by everyone.

Thiamin or B<sub>1</sub> is associated with normal nerve tone, and helps in utilization of foods for fuel. It gives us a normal appetite and extra energy, and may be found in yeast, wheat germ, meat, and fish. Riboflavin or B<sub>2</sub>, found in milk, green vegetables, eggs and meats, maintains tissue of the mouth, tongue, and skin. It is concerned with tissue respiration or breathing. Niacin also helps to maintain the skin plus the brain and bowels, and unites with complex proteins to catalyze chemical action in the cells. Sources are whole wheat, fresh meats, and organ meats, kidney, heart, etc. Lack of niacin produces pellegra, a disease, which kills many undernourished people. Vitamin C or ascorbic acid maintains the cell walls throughout the body. It prevents bruising and bleeding because of fragility of cell walls of blood vessels. Its sources are oranges, lemons, and fresh fruits and vegetables. Vitamin K is very important to proper clotting of the blood. It is in cabbage, and is also produced by bacterial action in the intestines.

The minerals necessary in the body are calcium, iron, sodium, chloride, magnesium, phosphorous, iodine, potassium, and in smaller amounts copper, cobalt, zinc, and others are needed for health. Vitamins and minerals found in natural foods are better than the synthetic vitamin and mineral supplements. There are also other food factors which remain undiscovered or obscured in dosage, and are necessary for optimum nutrition.

Flesh of beasts, fowl, and fish are to be used sparingly, or not at all, except in times of winter and excess hunger.<sup>10</sup> This means we will have to derive our proteins from other sources. The reasons for the caution in using meat is understandable when we consider that meat is harder to digest and assimilate than other foods. Meat takes longer to digest, more energy, and is more subject to putrefaction by bacteria than other protein food. These putrefactive germs produce toxic or poisonous substances in the intestinal tract which are absorbed into the body. Some authorities are showing these poisons seem to bring about old age and shorten life. Milk, cheese, butter, eggs, and vegetables are much better sources of protein and are not so susceptible to putrefaction because they remain in the bowel a shorter time.

"All grain is ordained for the use of man and all animals and to be the staff of life. . . . All grain is good for the food of man as also the fruit of the vine above or below the ground." These statements make clear that we are to use all good food that grows in the ground as potatoes, peanuts, edible roots, etc. Also fruit of the vine as tomatoes, melons, and edible seeds. "Nevertheless, wheat for the man, corn for the ox, and oats for the horse . . ." Wheat is a very good source of starches, fat, protein, minerals and B-complex vitamins so necessary to life. More specifically whole wheat is the best source of carbohydrates, B-complex vitamins, and vitamin E. White flour is not to be confused with its parent, whole wheat. White flour is made from wheat, but it contains mainly the starch with little of the protein and vitamins. It keeps longer but has been robbed of much of its nutritive value in processing. It is bleached by a deadly gas, nitrogen trichloride. Traces of this poison remain in the finished product. White sugar must be condemned also as it is devalued in refining. The greater share of its minerals and all vitamins are removed by modern methods of industry. Honey and molasses are good replacements. In both flour and sugar the food value remains poor because the public demands a white easily preserved product. Once again human health suffers because of public tastes and lack of education. The cheaper the diet the more of the devalued carbohydrates is found. Cancer, heart disease, and diabetes have increased almost proportionately with the use of greater amounts of white sugar and flour. Those relying on natural diets have a small incidence of these complaints.

There is a myriad of rewards promised to those who will live this law.<sup>11</sup> "Health in the navel and marrow to the bones." We receive all of our nourishment prior to birth through the navel. A baby shares with its mother in all the benefits or deficiencies of her diet. This prenatal care determine health in later life. Thus are our offspring promised health if we obey these laws. It is necessary to have marrow in our bones in order to have proper production of red blood cells. Red cell manufacture demands an adequate supply of iron folic acid, and other factors. The prevalence of anaemia show that many are violating this law.

A healthy person is able to concentrate for a longer time. They are promised wisdom, or intelligent use of their knowledge, and that they will be able to comprehend much more of the purposes of life. It is also implied by this statement that our search for truth will be made easier and our powers of retention enhanced.

Modern day athletics illustrate the benefits of healthful living. All good coaches know the importance of a proper diet and abstinence from alcohol, tobacco, and stimulants in the training of their athletes. We are not all athletes

but we can derive strength and endurance from applying these principles of health.

The promise of long life is very important. In this age of increased education and training, we need more time to accomplish even greater works than have been done in the past. Through modern medical research we are beginning to conquer disease. First by diet, and then by preventative measures. Intelligent use of the divinely inspired Word of Wisdom will help us all to fully fill the measure of our creation, and will give to all a greater share of happiness in this life. We are in deed glorifying our Father in Heaven when we obey this important law.

#### FOOTNOTES

- <sup>1</sup> Doctrine and Covenants, Section 89.
- <sup>3</sup> D. & C. 89:5-9.
- <sup>2</sup> *Winston Dictionary*, 1946, -10-strong containing alcohol as strong drink.
- <sup>4</sup> Metabolism: life processes in living matter.
- <sup>5</sup> *Clinical Toxicology*, Thienes & Haley, p. 26, Lea & Febiger, 1948.
- <sup>6</sup> Tannins: organic acids used to coagulate or "cook" proteins.
- <sup>7</sup> *The Chemistry and Pharmacy of Vegetable Drugs*, Noel L. Allport, F.I.C., Research Chemist, the British Drug Houses, Ltd., Chemical Publishing Co., p. 137.
- <sup>8</sup> D. & C. 89:10-17.
- <sup>9</sup> Vitamins: chemical substances necessary to life.
- <sup>10</sup> D. & C. 89:18-24.

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#### SPIRITUALITY AND THE WORD OF WISDOM

—continued from page 227

wherein we may enjoy a more exalted condition of intelligence, wisdom, light, knowledge, power, glory, and exaltation.<sup>6</sup> We should therefore seek to gain all we can from this life that will further our progression in the world to come. We must observe every law of health, and by properly balancing labour, study, rest, and recreation, prepare for a better life.

The final and most important effect of the Word of Wisdom is of a spiritual nature. Those who obey it shall not only find the greatest happiness in this

life because their capacity for joy is unhindered by a weak body, a dull mind, and a dim spiritual outlook, but shall also be preparing themselves for the inheritance of the Kingdom of Heaven. Many laws of the Gospel lead toward spirituality. Among them the Word of Wisdom stands unchallenged.

#### Footnotes

- <sup>1</sup> *Times and Seasons*, June 1st, 1842, Vol. 3:799.
- <sup>2</sup> D. & C., Sec. 89.
- <sup>3</sup> 1 Corinthians 3:16-17.
- <sup>4</sup> D. & C., Sec. 93:33-34.
- <sup>5</sup> *Improvement Era*, Vol. 4, pp. 769-773.
- <sup>6</sup> *Journal of Discourses*, Vol. 11:132.

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#### SERVICEMEN'S NOTICE

Sister Gillian Halliday, a member of the Thirty-third Ward of Salt Lake City, Utah, has been called on a mission to Great Britain by the First Presidency. Sister Halliday is from Stroud, England, and has resided in Salt Lake City for the past two years.

She is the missionary which the servicemen have raised a fund for, and we encourage you to send your monthly contribution. Encourage other L.D.S. servicemen to contribute, also.



celerated the Feast of the Passover, in which a sacrificial lamb had been slain as a symbol of a great saving experience while sojourning in Egypt. Jesus, according to Christian scriptures, had come to earth to take upon Himself the sins of all mankind, and through a sacrificial, voluntary death, break the bonds of death and free mankind from the consequences of Adam's transgression and make available for mankind the forgiveness from personal sin. This we commonly refer to as The Atonement. Not content with the positive assertions of the scriptures, theologians commenced to devise explanations of how Jesus saved.

Many such theories have arisen and been preached down through the centuries. For purposes of illustration, two of these will suffice. In medieval Europe, under the feudal system, the the country was broken into numerous kingdoms, principalities, dukedoms, counties and lesser subdivisions. Petty warfare was often carried on between these various divisions. Frequently a king or prince or other nobleman was captured by his opponent and locked in the dungeon of the captor's castle. His family and subjects were then notified of the fact and allowed to ransom the captive by the payment of sums of money or land or other services. Taking this contemporary custom as the basis for reasoning, the theologians taught that mankind had fallen into the hands of Satan, who held them captive, awaiting an opportunity to demand a ransom from God for their release. This opportunity presented itself when Jesus came to earth as the Son of God. Satan demanded His death through torture as part of this ransom and agreed to release to God those souls whom God cared to predestinate to everlasting life. Once in the power of Satan, Jesus was abused and finally crucified by the Jews, and Satan's demand for a ransom was satisfied and he released part of mankind to God. This is known as the "Ransom Theory of the Atonement."

It teaches that God paid himself, in the form of Jesus, to Satan. One who has a high concept of the character and purposes of God finds it difficult to accept this theory as it appears to be in violation of His principles.

Another popular theory of the atonement is known as the "Deception Theory." Its teachings are basically the same as the "Ransom Theory" just referred to. However, it teaches that Satan, in his lust for power decided to trick God into a disadvantageous position. Having released mankind, he would hold the Son of God in his power. Aware that God loved His Son with a divine love, Satan then planned to renew his attack against God and would be able to make a still more demanding bargain with the Eternal Father. Satan hoped to demand absolute lordship of the earth as the price for the release of the Son of God.

Satan, however, did not realize that Jesus (according to the doctrine of the Trinity in Unity) was merely a new manifestation of the Father. He accepted the offer to release a portion of mankind to God in exchange for the payment of His Son. What he did not know, however, was that the Son was really the infinite God in another form. The ransomed souls having been released to God in exchange for His Son, God then deceived Satan by freeing Himself through His divine power and left Satan with nothing to show for his efforts, as well as having gained the release of those whom He planned to save.

To one who studies the scriptures with thoughtful care, these and similar theories manifest two obvious defects. In the first place, the scriptures do not teach that Satan was in possession of all human souls. In the second place, God would not need to resort to bargaining with Lucifer on Lucifer's terms, to effect the atonement. Such explanations reflect the philosophy and practices of the feudal ages and not the ethical God of the New Testament.

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Success comes from working yourself, not your friends.

mala was obviously heavily populated in antiquity and seems to have been the centre of ancient American civilisation.<sup>11</sup> The Usumacinta River, which flows from the mountain country of Guatemala northward to the low, jungle country of the southern Gulf Coast, is bordered by an uncounted number of important ruined cities. It has indeed been called the "river of ruins."<sup>12</sup> Very high civilisational standards were achieved; the occupation covered long periods of time and almost certainly ran back into the pre-Christian era. In addition a number of startling Near Eastern resemblances have presented themselves. Consider, for example, the comment by a group of outstanding Americanists in their report on excavations of a ruin which would be in the ancient land of Nephi, following the Tehuantepec correlation: "Certain groups of Indians achieved civilisations approximately on a level with, and in general extra-ordinarily like, those of our own cultural ancestors of the Near East."<sup>13</sup>

The matter of Book of Mormon geography could profitably be discussed at much greater length, but for now it is perhaps enough to summarise by saying that the correspondence as to spatial, or geographical, requirements between the Book of Mormon and the Near East appears highly satisfactory; while that between the Book and the New World, using the Tehuantepec correlation, is satisfactory as far as we have carried the investigation. We have thus made substantial progress in the problem of testing the Book of Mormon by archaeological evidence, the test having so far substantiated the book.

(To be continued)

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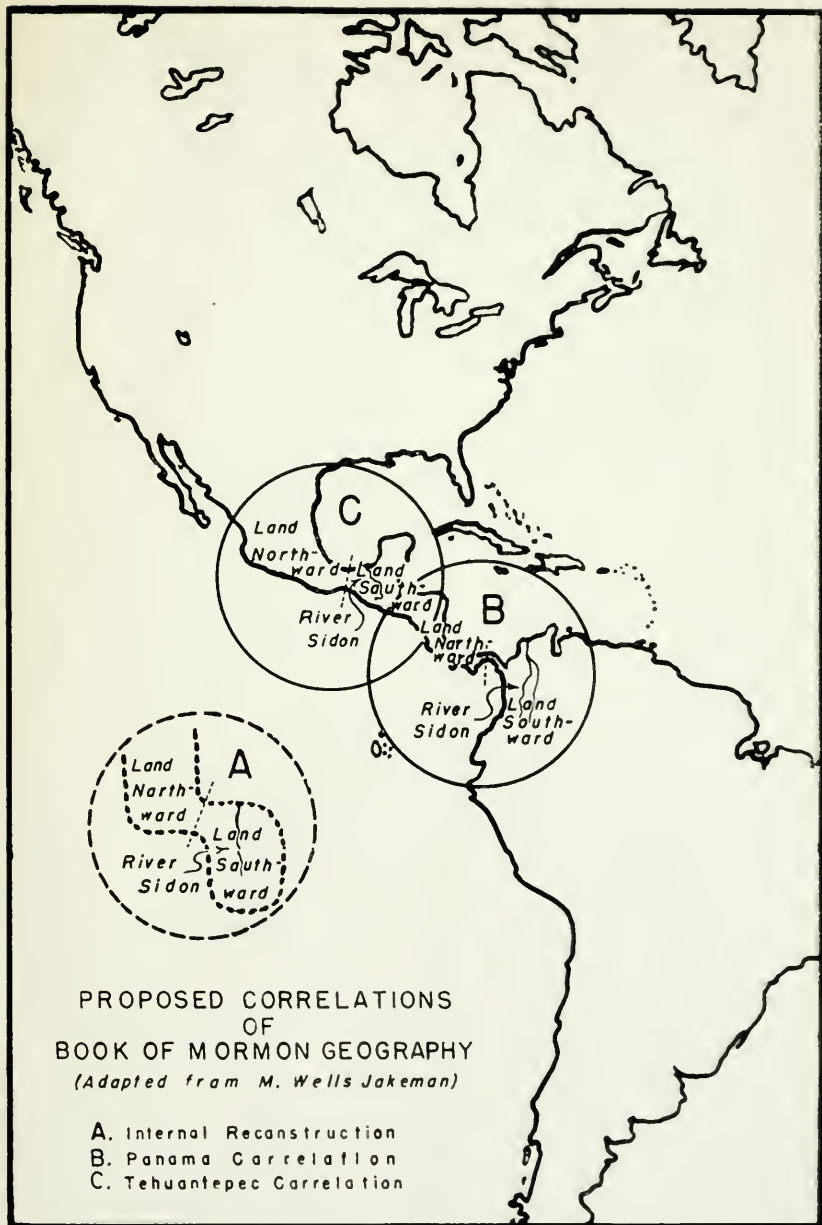
#### NOTES

- <sup>1</sup> See Notes 6, 7, and 8 of Part I of the present series, last issue, p. 218.
- <sup>2</sup> Hugh Nibley, "The Book of Mormon as a Mirror of the East," *Improvement Era*, Vol. 51, No. 4 (April, 1948), p. 202.
- <sup>3</sup> 1 Nephi 16:13-17, 33; 17:1, 5.
- <sup>4</sup> Cf. C. Douglas Barnes, "Lehi's Route to America," *Improvement Era*, Vol. 42, No. 1 (January, 1939), pp. 26ff.
- <sup>5</sup> Scheduled for publication in the near future.
- <sup>6</sup> Ee. gg., Joel Ricks, *Book of Mormon Geography*. 1939; E. Cecil McGavin and Willard Bean, *The Geography of the Book of Mormon*. Salt Lake City, 1948.
- <sup>7</sup> See Frederick J. Pack, "Route Travelled by Lehi and His Company," *The Instructor*, Vol. 73, No. 4 (April, 1938), p. 160. Salt Lake City. Reprinted in Thomas Stuart Ferguson, *Cumorah—Where?* pp. 71-72. Independence, Missouri, 1947.
- <sup>8</sup> J. M. Sjordahl, *An Introduction to the Study of the Book of Mormon*, pp. 415-418. Salt Lake City, 1927.
- <sup>9</sup> Pack, *op. cit.*
- <sup>10</sup> Joseph Smith, "Zarahemla" (editorial), *Times and Seasons*, Vol. 3, No. 23 (October 1st, 1842), p. 927. Nauvoo, Illinois.
- <sup>11</sup> Cf. Alfonso Caso, as quoted in Sylvanus Griswold Morley, *The Ancient Maya*, p. 42. Stanford University, California, 1946.
- <sup>12</sup> Louis J. Halle, Jr., *River of Ruins*. New York City, 1941.
- <sup>13</sup> Alfred V. Kidder, Jesse D. Jennings, and Edwin M. Shook, *Excavations at Kaminaljuya, Guatemala*, p. 260. Carnegie Institution of Washington, Publication 561, Washington, D.C., 1946.

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The links of happiness are too weak to be bent until they are too strong to be broken.

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# ENGLAND

Here in England you behold  
The white chalk cliffs of Dover bold,  
The rivers running deep and wide  
Winding from the green hillside.

The long and turning country lanes;  
Disturbed only by wind and rains,  
The narrow streets of the cities twist  
And disappear in the evening mist.

The labouring farmers homeward plod  
All day they've tilled the rich brown sod,  
And from the mouldering farmhouse eave  
The swallows grace the sky with their weave.

The windmill sails on yonder hill  
They've turned for years, and turn on still,  
The babbling brook and stagnant fen  
The rustic bridge in yonder glen . . .

This is the land where we were born;  
This is a land not to scorn—  
This is our land, our home, our rest,  
This is a land that God has blessed.

**John Wiles**